

**Proceedings of the meeting in Charleston, S. C., May 13-15, 1845, on the religious instruction of the Negroes, together with the report of the committee, and the address to the public. Pub. by order of the meeting.**

PROCEEDINGS OF THE MEETING IN CHARLESTON, S. C., MAY 13-15, 1845, ON THE RELIGIOUS INSTRUCTION OF THE NEGROES, TOGETHER WITH THE REPORT OF THE COMMITTEE, AND THE ADDRESS TO THE PUBLIC.

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**ADDRESS TO THE HOLDERS OF SLAVES IN SOUTH-CAROLINA.**

In March last, a few persons, considering the importance of a general and efficient attention to the Religious Instruction of our Negroes, met in conference on the subject: and believing that the end would be essentially promoted, by collecting and diffusing accurate information respecting the nature, extent, and results of the efforts known and understood to have been in progress; they addressed a Circular to a considerable number of gentlemen, interested in planting, in all parts of our State, requesting them to attend a meeting in Charleston, on the 13th May, in order to interchange information, and opinions, and to consult upon the proper use to be made of the facts which might thus be obtained. With a view to care and definiteness, they were also requested to furnish, in writing if convenient, and, if not, orally, replies to certain inquiries contained in the Circular.

Although there is reason to believe, that from a want of information of the nearest post-offices to the parties addressed 4 dressed, many of these circulars were not received, or were received too late, the proposed meeting was respectably attended; and was continued by adjournments on the 13th, 14th and 15th May. The occasion proved to be one of deep interest. Many letters were received, and read: and several gentlemen communicated verbally their information and views, which were afterwards reduced to writing. These letters and statements were referred to a Committee of five, to be condensed into a Report, with such other information as they might possess, or obtain on the subject, to be published with an Address, by a Standing Committee of Ten, appointed to carry out the resolutions of the Meeting.

The Committee of Five having performed the duty assigned them, the Standing Committee have now the pleasure of placing before the public their Report, and of commending it earnestly to general and careful perusal. It proffers information upon a subject of the highest interest both to masters and slaves, in a religious view; and of obvious relation to the character, comfort, efficiency, and management of our negro population. It contains,

1st. Extracts from *forty-four* letters received in reply to the Circular, from *twenty* different districts and parishes of this State, all from persons of high respectability; to which are added communications from two gentlemen of Georgia, who on account of their known interest in the subject, and their long-continued personal exertions in this department of benevolence, were invited to take part in our deliberations, and to furnish their views.

2dly. Extracts from *seventeen* letters, received by a member of the Committee from persons resident in *eight* of the other slave-holding States; and

3dly. Notices of the action of Ecclesiastical Bodies.

The letters under the *first* head are, for the most part, details of the personal experience and observation of the 5 writers, given with all the freedom and candour appropriate to the occasion.

Those under the *second* head afford less of detail; but manifest a common feeling on the subject, equally gratifying and encouraging.

The statements under the *third* head present a general view of plans and operations, destined, we trust, to be more effective, with some results that will arrest and reward attention. Notwithstanding a want of statistics, to be regretted, they still show the system, of which the enterprize is susceptible;

and will suggest facilities to those who may find it necessary or useful to afford their people the aids of missionary labour.

These papers, taken together, will be found to collect the scattered rays of light shed by individual experience and example upon the practical difficulties which the inculcation of religious and moral truth upon our negroes must be admitted to involve. They afford, for instance, direct or incidental notices of—the different plans or means of instruction, both of children and adults; the catechisms used and approved; the catechists employed, and whether black or white; Sunday and infant schools for religious instruction; the expediency of colored preachers and teachers; the influence of preaching, and of doctrinal or practical preaching; houses of worship for negroes on plantations; provision for their worshipping with the whites; the influence of a personal interest in the object on the part of masters; and of their example; the happy agency of mistresses; the comparative influence of religious teaching on the young and the adult; and lastly, its influence on the labour, discipline, and good order of plantations.

The Standing Committee, therefore, feel a confidence, that the Report will not only suggest subjects of serious thought to reflecting persons, but will afford inducements to take up this matter in greater earnest. They believe that he who concludes to bear his part in it, will find much that he may desire *for guidance*, and much that he may need under *disappointment or discouragement*.

But this document possesses an interest independent of its practical details. The concern which it shows to be deeply and extensively felt, for the religious and moral improvement of our colored population—a concern which can arise only from a religious sentiment—is itself a subject of congratulation.

In the fact, that the sentiment has been carried into action; that it has fixed the attention of many persons far distant from each other; that it has enlisted the efforts of Christians of various denominations; and that a sound and simple teaching is the aim of all; we have good ground for confidence that the work will prosper; and that efforts so unostentatious, and often involving so much of self-denial and labour as those here recorded, will commend themselves to imitation, and by the blessing of God, will be more and more extended.

The *duty* of imparting a Revelation which Divine Providence has placed in our hands, to those whom the same Providence has made dependent on us, we trust may be assumed. A sense of that duty is first in the scale of motives to its fulfilment. But of the responsibility it involves, each individual is bound to judge for himself; and to each the Committee leave it. They would, however, suggest, in aid of a right judgment, a consideration of the extent to which negroes in general are dependent upon the agency of masters for proper religious and moral instruction. We do not say, for *any*

religious and moral instruction—for an ignorant, though zealous philanthropy frequently affords an agency, which, if not of questionable value, it would always be wise to supercede by a sounder teaching. In our cities and villages, opportunities of religious improvement are freely enjoyed by negroes: and although 7 they are no where prohibited to any, we know that to negroes in the country, there are insuperable impediments to the full use of the ordinary provision for worship and instruction in parishes and neighbourhoods. The distance of many plantations from the Churches; the insufficiency of accommodation, were it practicable to attend them; the impossibility of the negroes generally being reached by ordinary pastoral care—although we believe most willingly afforded, as far as it is practicable: and various other causes make the fact indisputable, that an arrangement for these purposes, to be really available to them, must be provided *at home*. The Gospel must be carried to them. “And how shall they hear without a preacher?” is a question which addresses itself solemnly to masters. The object must find favour with them. A merely *permissive* course on their part, is nearly, if not wholly, ineffectual. Appealing then, with strong hope, to the Report, as commending both by example and by the spirit that pervades it, a practical recognition of this duty of masters, the Committee would now advert to other considerations suggested by the document before us.

The stronger direction of the religious sentiment at the South, to the religious and moral interests of negroes, of which the Report gives evidence, is the more valuable, from the intimate connection of the sentiment with the soundness of that public opinion, which, in slave-holding States, is no unimportant part of the law of the relation between master and slave. Public opinion is every where an element of the law of society. But its value in the relation adverted to, is peculiar. There is consequently peculiar reason for regarding with concern, the influences that give it character. Positive enactment, from the incompatibility of general laws with the minutiae of plantation management, would, of itself, fail on the one hand to secure to the slave that which is just and equal; and, on the other, to embrace 8 the various good, which a master's position enables and inclines him to dispense. The relation has in it much of the patriarchal in character. If it sometimes demands the firmness of authority, it oftener claims an exercise of the higher and milder virtues of Christian kindness. The fact is important, that in reference to a relation which involves so much of discretion, there is a public opinion, a common law of sentiment, which influences and controls, if not with invariable, yet with valuable efficacy, the general management of our negro population. And since this moral control must be valuable in proportion as it is wise and pure, we cannot but regard with deep interest, the evidence that considerations of a religious character—a sense of our responsibilities, as religious and moral beings, are entering more and more into the feelings that govern the relation. A moral agency like this, gains strength by action. The efforts of masters to afford religious instruction to their negroes, will act upon others, and react upon themselves. We can

scarcely impart, without also receiving the influences of Christian light and love. "If any man will do his will, he shall know of the doctrine," is both philosophically and religiously true.

Nor is the force of these considerations impaired by the fact that masters, like other men, will exhibit diversities of character. The influence of a sentiment extends far beyond those who, by their virtues and their example, sustain and commend it; as men yield obedience to a law which they neither appreciate nor understand. A good man makes a valuable contribution to society in the mere influence of character. He is a centre of kind affections which glow around him, and warm into life the latent sympathies of others. In proportion as such men are multiplied will their modes of thinking and acting be infused into general sentiment. We trust, then, that the spirit which gives life to the kindly agencies, both public and private, which the report exhibits, will diffuse itself, and, both directly and indirectly, elevate and improve that public opinion, with which the true interests of the relation of master and slave, both spiritual and temporal, are so closely associated.

We are led by this consideration to another topic, upon which several papers in the report give a gratifying testimony, viz.: The effects of the religious instruction of negroes, upon *labour*, and upon *discipline*.

We cannot separate, in any just view of the economy of life, its spiritual and temporal interests: and we delude ourselves, when we suppose, that any worldly purposes are permanently advanced upon purely worldly principles. A wise management would combine kindness with discipline; and aim at making labour effective, and the labourer happy. But these ends can only be effected by moral causes; causes that act upon character—that form, or reform the moral being. Would we most naturally look for effective labour, in the dissolute, the unprincipled, and the discontented; or in those who are godly and honest, regular in their habits, and satisfied with their condition? And in reference to which of these two classes would we hope for a discipline, mild, regular, and beneficial to master and slave? It would be madness to doubt which to choose, either for interest or comfort. Yet, we know of no other means of accomplishing ends so desirable, but those which divine mercy has made the subjects of express commandment; and of which love to God and love to our neighbour are the embodiment. It would indeed be strange, if instruction based upon these principles, worked no restraints, furnished no direction, and inspired no desires or hopes connected with well-doing. Precepts that inculcate good-will, forbearance and forgiveness; that enjoin meekness and patience under evils; that demand truth and faithfulness under all circumstances; a teaching that sets before men a righteous judgment, and happiness or misery in the life to come, according to our course of faith and practice in the life that now is, must, unless counteracted by extraordinary causes, so change the general character of persons thus taught, as

to involve by necessary consequence both a change for the better in the life, and a change for the better in the government or discipline, of which they may previously have been the subjects.

There is no point, perhaps, upon which the progress of Christianity in its influence upon society is more remarkable, than in the modifications which have been gradually introduced into the penal administration of Christian nations; and many of these, by the mere change in the moral character of society—through the influence of which, high and severe penalties have become obsolete, because they have become unnecessary. And we may add, that the milder and more peaceful modes by which differences between man and man, and classes of men, are determined; and the kindlier aspect which all the social relations wear, when under the plain and simple influences of the gospel, demonstrate its tendency to supercede the law without us, by substituting a law within us—and prove its power to infuse mildness into government, without impairing in the least its authority.

Nor are these views to be rejected, from an apprehension that such results are not to be expected among a class of persons occupying the intellectual and social position of our negroes. Religious and moral influences may be modified by peculiarities of condition, without affecting our conclusion. It is the characteristic of the Gospel, that its power to inform and guide, adapts itself to the wants of all classes and conditions. Its doctrines and principles admit of a developement by which the 11 highest intellect feels at once enlightened and humbled. But the mercy of God in Christ is often more readily apprehended and felt by the ignorant, than by the cultivated; and the precepts and prohibitions, the warnings and hopes vouchsafed, are plain to all grades of culture. We cannot safely presume, that a gospel designed for mankind, is inapplicable, or inappropriate to the condition of any. God is no respecter of persons. The language of truth is addressed to all. "Give ear, O ye Heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord." Then, let the name of the Lord be published. "They," says the Psalmist, "that know thy name, will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." And although in the doubtless wise providence of God, all classes do not seem, to human judgment, equally favored in their opportunities, we know that *all* are the objects of his care: and it is certain that much that is valuable may be attained, even if it fall short of our desires. God's spiritual, like his natural providence, is rich in means. The small rain, the dew that distils, and the showers, are vouchsafed to meet the diversities of our need.

But how do we act in matters of worldly interest?—We plant, although the season is discouraging, and the harvest will often depend upon the additional labour, or the new expedients which adverse circumstances indicate to be necessary. Thus should it be, in the matter under consideration. We would adopt a figure from the report, and say, *This* is emphatically, in a moral view, the *field* of the

planter. Providence has assigned it to him. He may say, with the Apostle of the Gentiles, "*Necessity is laid upon me.*" And let him be of good courage. His labour will not be in vain; for he will not work alone. Even when Paul planted and Apollos watered, God gave the increase. If he sow, *or cause to be sown*, the seed will most probably spring up. And although some fall by the way-side, and the fowls devour them up; and some fall among thorns, and be choked; and some fall upon stony places, and because they have no root, wither away; yet, other will fall into good ground, and take root, and bring forth fruit, some an hundred fold, some sixty, some thirty.

Respectfully submitted, by

**Standing Committee.**

Daniel E. Huger, *Chairman.*

R. Barnwell Rhett,

Robert W. Barnwell,

Henry Bailey,

Daniel Ravenel,

F. R. Shackelford,

W. Curtis,

B. Gildersleeve,

W. Capers,

W. H. Barnwell,

*Charleston, July, 1845.*

**PROCEEDINGS OF THE MEETING.**

For the purpose of securing a meeting of persons favourable to the Religious Instruction of the Negroes, there was addressed to a number of Gentlemen, chiefly Planters and Laymen, in the States of South-Carolina and Georgia, the following

**"CIRCULAR.**

*Charleston, S. C., March, 1845.*

*Dear Sir,* —The character and extent of the religious and moral instruction afforded to negroes in our State, are subjects upon which we are not only misunderstood abroad, but in reference to which very imperfect information is possessed by ourselves. Authentic details, therefore, of much that is partially known to have been in progress, and of the results, as it regards the piety and morals of individuals, and the discipline of plantations, would be interesting and useful, not only to those who have been engaged in this effort, with greater or less success, but also to others who have hitherto been deterred or discouraged by doubts or difficulties. The information which may be collected among ourselves would, we think, show that the inculcation of the truths of the Gospel, in plainness and simplicity, upon our negroes, is not only valuable in itself, but has been proved to be practicable. A better knowledge of facts will suggest modes of proceeding which have been tested by experience, and can scarcely fail to awaken that more general interest in the 14 subject which all desire it should command. These considerations have induced a few persons, who have conferred upon the subject, to propose that a meeting of planters and others be called, in order to interchange information, and to advise and consult together as to the best mode of diffusing it.

You are, therefore, respectfully invited to attend a meeting for this purpose, to be held in Charleston on the 13th of May next, at 12 o'clock M. at the Depository in Chalmers street, and in promotion of the object, to furnish, in writing if convenient, but if not, orally, information on the following points, viz:—

1. The number of negroes in your parish or district; and, of these, the number which belong to the church in which you worship, and the number which belong to any other church.
2. The number of ministers or religious teachers who labour among them; and the denominations to which the ministers or teachers belong—whether any of them are persons of colour, and if so, under what regulations their teaching is admitted, and what is its practical result.
3. The number of times and the specific plan under which this instruction is given; and the number of children who are catechised.



4. The different comparative results observable in those who have grown up under religious training, and in those who have only received instruction as adults.
5. The degree of benefit apparently derived by the negroes generally from the instruction imparted, and particularly as it regards their morals—their tempers and their conduct in the relations of parent and child, and husband and wife—their chastity—their regard to truth—to the rights of property—and their observance of the Sabbath.
6. The influence of this instruction upon the discipline 15 of plantations, and the spirit and subordination of the negroes. Very Respectfully,

Daniel Elliott Huger,

J. Belton O'neale,

William Capers,

John Robinson,

C. Cotesworth Pinckney,

W. H. Barnwell,

John Bachman,

Lewis Morris,

Robert W. Barnwell,

R. Barnwell Rhett,

T. Drayton Grimke,

J. H. Ladson,

A. H. Belin,

J. Grimke Drayton,

T. Pinckney Alston,

Henry Bailey.

M. T. Mendenhall,

W. P. Finley.

C. G. Memminger,

Daniel Ravenel,

H. W. Peronneau,

F. R. Shackelford,

Daniel E. Huger, Jr.

R. Fuller."

In compliance with the invitation contained in the above circular, a meeting was held at the Depository in Chalmers-street, Charleston, on the 13th day of May, and was continued by adjournments, on that and the two following days. The following gentlemen, being at different times present, viz:—

Hon. Daniel Elliott Huger.

" Robert Barnwell Rhett,

" Robert W. Barnwell,

" Joel R. Poinsett,

Daniel Ravenel,

H. W. Peronneu,

James H. Ladson,

John Clarkson,

J. Dyson,  
Colonel Gresham,  
J. Drayton Grimke,  
N. R. Middleton,  
Charles Lowndes,  
J. McCarter,  
Rev. William McWhir, D. D.  
" William H. Barnwell,  
" Charles Colcock Jones,  
" J. Stuart Hanckel,  
" Thomas Smyth, D. D.  
" Benjamin Gildersleeve,  
Daniel Elliott Huger, Jr.  
Thomas S. Clay,  
M. T. Mendenhall,  
Thos. M. Hanckel,  
Samuel J. Wagner,  
T. Drayton Grimke,  
F. R. Shackelford,  
Col. Lewis Morris,

The meeting at 12 o'clock on the 13th, was organized by calling the Hon. Daniel Elliott Huger to the chair, and appointing Dr. T. Drayton Grimke and Francis R. Shackelford, Esq., Secretaries, and its proceedings opened with prayer by the Rev. W. H. Barnwell.

Reports and letters were read from various citizens of South Carolina and Georgia, and for the present were 16 laid on the table. After an animated discussion on a subject connected with the religious instruction of the negroes, in which the Rev. Messrs. J. Stuart Hanekel and W. H. Barnwell, the Hon. R. B. Rhett, J. Dyson, the Hon. R. W. Barnwell, John Clarkson, Daniel Ravenel and D. E. Huger, Jr., participated, the meeting adjourned to 8 o'clock, P. M.

*Depository, Chalmers-street, 8, P. M.*

The meeting assembled at the appointed hour.

On motion of the Hon. R. W. Barnwell, it was Resolved that a Committee be appointed to make arrangements for a Public Meeting on the Religious Instruction of the Negroes, at the Methodist Episcopal Church in Cumberland-Street, to-morrow evening at eight o'clock, and that notice of the same be given in the Gazettes of the City. The Chair appointed the following Committee for the purpose: Samuel J. Wagner, Dr. M. T. Mendenhall, D. E. Huger, Jr., and H. W. Peronneau.

On motion of the Rev. W. H. Barnwell, *Resolved*, that a Committee be appointed to whom should be referred all the verbal and written reports and letters communicated to this meeting, that a digest or abstract of the same may be prepared for publication, and that said Committee be permitted to incorporate therewith any information which they may now possess, or seasonably obtain, on the subject of the religious instruction of the negroes in the slaveholding States, and report the same to this meeting. The Chair appointed the following Committee under this resolution: Rev. Charles Colcock Jones, Rev. W. H. Barnwell, Henry Bailey, F. R. Shackelford, J. Dyson.

Verbal and interesting reports were made by Messr. J. Drayton Grimke, N. R. Middleton, and the Hon. R. B. Rhett. The meeting then adjourned to 11 o'clock tomorrow morning.

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*Wednesday, 14 th May, 11 o'clock, A. M.*

The meeting assembled at the hour appointed. Opened with prayer by Rev. C. C. Jones. The meeting proceeded with the reading of additional reports and letters, which were referred to the Committee appointed to prepare a digest of the same.

The following Resolutions were offered by Rev. C. C. Jones, and being amended, on motion of Hon. R. W. Barnwell, were adopted: *Resolved*, That a meeting, similar to the present, be held in this City in the month of February, 1846. *Resolved*, that a *Standing Committee* be appointed, who shall *publish* the Report of the Committee appointed to prepare a digest of the information presented to this meeting on the subject of the religious instruction of the negroes, and that said Standing Committee endeavour to procure *an address* to the Slave-holders of the State of South Carolina, to be published with the Report or digest of the Committee: That the standing Committee shall issue Circulars and make arrangements for the meeting in February, 1846, and endeavour to procure further and more exact accounts of the efforts made for the religious instruction of the Slaves in the States of South Carolina and Georgia, to be submitted to the meeting of 1846. *Resolved*, also, that the said Committee make financial arrangements for defraying the expences of the present meeting. The following persons were appointed by the Chair on this standing Committee: Hon. R. B. Rhett, Hon. R. W. Barnwell, Henry Bailey, Daniel Ravenel, F. R. Shackelford, Rev. Dr. Curtis, Rev. B. Gildersleeve, Rev. Dr. Capers, Rev. W. H. Barnwell—to which, by unanimous wish of the meeting, the Hon. D. E. Huger was added *as Chairman* of this Committee.

The meeting now adjourned to eight o'clock this evening, to meet in the M. E. Church in Cumberland Street. 2

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*M. E. Church, Cumberland Street, 8 o'clock, P. M.*

A large congregation having assembled, prayer was offered by Rev. B. M. Palmer, D. D. The Chairman, the Hon. D. E. Huger, in a brief and forcible address, urged the duty of affording religious instruction to our slave population; stated the design of the meeting with the citizens and public generally, and introduced to the assembly the Rev. C. Colcock Jones, and the Rev. Richard Fuller, D. D. Addresses on the religious instruction of the negroes were then delivered by these gentlemen, and the meeting adjourned after singing the doxology.

*Depository, Thursday 15<sup>th</sup> May, 11 o'clock, A. M.*

The meeting assembled at the Depository at eleven A. M., and was opened with prayer by Rev. Stephen Elliott, Sen.

The remaining letters were read and referred to the Committee. The Chairman of that Committee, Rev. C. C. Jones, stated that it would be impossible to make out a report previous to the adjournment of the meeting, and requested permission to take the papers home with him and prepare the report, and transmit it to the other members of the Committee in Charleston, and to the Standing

Committee for their approval and publication. The request of the Chairman was granted, and all the papers of the meeting ordered to be put into his hands. After some discussion in reference to the meeting of 1816, the meeting finally adjourned after prayer by Rev. W. H. Barnwell.

Daniel Elliott Huger, *Chairman*.

### **Secretaries.**

T. D. Grimke,

F. R. Shackelford,

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### **REPORT OF THE COMMITTEE.**

The committee to whom the communications and letters addressed to the meeting were referred, with instructions to prepare a digest or abstract of the same, and to incorporate therewith such information as they might possess or seasonably obtain, on the religious instruction of the negroes in the Southern States, would present the following as their REPORT.

The committee would first direct attention to the letters from South Carolina and Georgia, in answer to *the Circular*; next, to letters from various parts of the Southern States, addressed at different intervals during the past and present year to a member of the Committee; and, then, to the action of ecclesiastical bodies on the religious instruction of the negroes, concluding with a few observations on the present state of feeling and action in the Southern States on this great subject.

#### *1. Letters and communications from South Carolina and Georgia in answer to the Circular.*

To prevent repetition, and to save space, *the Interrogatories of the Circular* will merely be referred to by the figures, 1, 2, 3, 4, 5 and 6, whenever the writers are found to have answered them in order.

*" Greenville District, May, 1845.*

To the Hon. D. E. Huger and others:

*Gentlemen*, —I beg leave to make a few statements respecting the religious instruction of the negroes in the upper portions of the State. My remarks will apply chiefly to Greenville district. 1. The number

of negroes in the district, 4,000 to 5,000: a large proportion of the adults belong to the Baptist and Methodist 20 Churches. 2. There is no minister exclusively engaged in their instruction. There are some coloured teachers. Prayer meetings are held among themselves at which no whites attend. 3. In Greenville village religious services are held for the negroes, exclusively, at stated seasons, in both the Methodist and Episcopal Churches, by the ministers. A Sunday school of fifty scholars has been maintained for five years in the Episcopal Church, with encouraging progress. No other Sabbath school for the negroes in the district that I know of. We have in the district no specific plan of instruction, but the blacks enjoy the same religious advantages as do the whites. They generally attend some place of worship on the Sabbath. The privilege of attending religious services is, I believe, *universally granted*. 5. Some cases of decided moral improvement. We need more practical preaching, if we would have more decided results. The negroes are often better acquainted with the doctrinal than with the practical part of religion, and my own experience is, that *preaching alone* does not convey sufficiently definite ideas to the African mind. They require, *in addition, catechetical instruction* in the principles of Christ. Respectfully, &c.,

C. C. Pinckney, Jr. "

" *Greenville District, May, 1845.*

I think there is quite as large a portion of the negroes in the churches generally, as the whites, particularly of the *Baptist and Methodist* denominations—not so many in the *Presbyterian*. About *one-fourth* of the members in the churches are negroes. In the years 1832, '3 and '4 great numbers of negroes joined the churches during a period of revival. Many, I am sorry to say, have since been excommunicated. As the general zeal in religion declined, they backslid. 2. Our churches 21 are furnished with *galleries*, or portions are set apart for the accomodation of the negroes. They pay good attention, and preserve order. There are a few licensed preachers among them of the Baptist and Methodist order. It has been thought they do some good. They hold meetings only by permission, and not frequently. 3. Our ministers often address the negroes in their discourses. There are some *mistresses* who instruct their servants at home, and, to their credit be it said, that they pay more attention to the instruction of the negroes than *masters*; and to their efforts we are indebted for so many well-ordered negroes. 4. There is a marked difference between those that are religiously brought up and those that are not. 5—6. The preaching of the gospel to the negroes is of incalculable advantage to them, both for time and eternity.

Thos. P. Brockman. "

" *Spartanburg District, May, 1845.*

About *one third* of the members of the church at which I worship (the Methodist) are blacks: in the Baptist church of Spartanburg, about one tenth. I know of no minister *exclusively* devoted to the blacks. The whites and blacks of the different congregations worship together. The Methodists hold separate class meetings for their coloured members. The negroes are encouraged to attend public worship. I know of but two black men that attempt to preach: they are both of the Baptist denomination: neither are ordained. I do not think their preaching has been of much benefit. We have no special organization for the instruction of the negroes, either in the *catechism* or otherwise. Indeed, there does not exist the same necessity for such organizations in the up-country, where our coloured population is comparatively small, as in the low country where your numbers are large. I am perfectly satisfied, from long observation, of the beneficial effects of religious instruction on the minds and hearts of the blacks. Those who have grown up under such instruction are more honest, truthful, moral, and well-behaved, more neat and clean in their dress, more improved in their manners, and devoted to their owners' interests than those who have not enjoyed the same advantages: and, when they profess religion, there is as little hypocrisy among them as among the same number of whites. A near neighbour of mine, a prominent member of the Church to which he belonged, had contented himself with giving his people the usual religious privileges. They gave him a great deal of trouble, especially in their family relations. About six months ago he commenced giving them special religious instruction. He used *Jones' Catechism*, principally. His people soon became interested; the children were pleased with the catechism; and at this time, there is apparently an entire change in the views, feelings, principles and tempers of all, without a single exception. He states that he has now comparatively no trouble in their management.

James Edward Henry. "

" *Union District, May, 1845.*

The number of negroes in Union District is about 9,000. In the church to which I belong there are upwards of twenty colored members. There are about two hundred belonging to the Baptist churches near me; and a great number belonging to the Methodist and Presbyterian churches. We have no minister who devotes his whole time to the blacks: but they have abundant access to the House of God on the Sabbath, where they worship with the whites. They are well provided for by their owners, and there are none or very few—if any—that would hinder their slaves from going to church on the Sabbath. 23 The preaching of the gospel has a good effect upon this class of our population. I wish you a prosperous meeting on the 13th. Thomas Raye. "

" *York District, May, 1845,*



I am happy to say that for the last ten or twelve years there has been a remarkable improvement in the moral and religious character of our negroes. One cause has been, the removal of some of the worst characters amongst our slaves to the West. Another cause is, that in the upper districts of our state, our houses of worship have become comparatively more numerous and convenient, than they are in our lower districts and parishes. They are generally fitted up with galleries, for the accommodation of our coloured people. This has induced them to attend public worship, and a number of our clergy adopt the humane practice of giving a plain and simple lecture to the negroes, on Sabbath evenings, after the other services are over, upon the leading truths of the gospel, and particularly as to their duty as servants. This has induced a goodly number of them to apply for and (upon examination) receive the sacraments in the different churches. In the Presbyterian Church I learn and observe, that the number of black communicants partaking of the Lord's Supper, at the same season with the whites, amounts generally from one-fifth to one-third of the whole, and I presume that the relative number in our other churches is pretty much the same. The Meth. Epis. Church have 213 coloured people in their communion in this District. The benefit which our negroes have derived from religious instruction is very perceivable, especially in Yorkville, where they have constant opportunity of attending public worship: and those particularly, who have received instruction in reading and religious training from their masters and 24 mistresses are, some of them, so well qualified, as to keep up family worship: and it is surprising with what fervency and intelligence some of them are enabled to address their prayers to the Most-High. Thus religious instruction has a salutary influence upon them in all the domestic and social relations of life, and upon their individual characters in respect to chastity, truth, honesty and reverence for the Sabbath. John Blair. "

*" Chester District, May, 1845.*

You are well aware, gentlemen, that the relation and intercourse between the whites and blacks in the upcountry are very different from what they are in the low-country. With us they are neither so numerous, nor kept so entirely separate, but constitute a part of our households, and are daily either with their masters or some member of the white family: from this circumstance they feel themselves more identified with their owners than they can with you. I minister statedly to two different congregations. More than one hundred blacks attend—and we have about eighteen members. We have no missionaries for them specially. The gallery, or a quarter of the house, is appropriated to them in all our churches, and they enjoy the preached gospel in common with the whites. In our branch of the church, in this District (Presbyterian) we have no coloured teachers. Nor have we introduced any system of catechetical instruction for the children and youth. The advantage of religious instruction cannot be made more apparent than by a contrast of a community of negroes, which has enjoyed the privilege, with one that has not. It is very difficult to inculcate

a proper observance of the Sabbath. The whites are greatly deficient in this duty, and the blacks follow their evil example. There is no community within my knowledge, 25 where the negroes more generally attend public worship, than that in which I reside. John Douglas. "

*" Chester District, May, 1845.*

There are about 213 negroes belonging to the people of my charge (the associate Reformed Presbyterian, or Seceders,) 23 of this 213 are church members (14 of them in my own church), 22 of this number can read and probably two-thirds of the whole number can spell and begin to try to read. All are catechised during the interval of public worship. The elders of the church are the Catechisers. The books used are Brown's child's catechism, the Assembly's shorter, and in a few instances the Assembly's larger catechism. In my pastoral visits "from house to house," I examine them all personally, and almost every family catechises them along with the white children every Sabbath evening. There is a disposition in all masters to improve their knowledge and morals. We have no instructors apart from the regular church officers and masters. "The different comparative results" connected with religious training, over those not so trained, are very observable— *where the owner has been careful to keep them under proper government and discipline:* but some of our very worst negroes are those with whom great pains have been taken, and yet to the neglect of necessary discipline. It is rare that adults can be religiously trained to satisfaction, when they have been neglected in their childhood. It is very common for farmers to trust their teams to their servants to haul their crops to Columbia, fifty or sixty miles, and never be an hour with them either going or returning. Generally servants are required, and always permitted, to be present at family prayers; and it is unusual to see the master praying and the servants working in the fields. It is almost impracticable 26 to ensure a constant attendance upon family religion by their negroes, who have been raised up without it.

W. Flenniken. "

*" Marlborough District, May, 1845.*

1. There are about 4,000 in this District; about 325 are members of the Baptist and 375 of the Methodist Churches. 2. No ministers in our district labour exclusively for the blacks. We have six Baptist and eleven Methodist ministers. A portion of the house in all our Churches is set apart for the negroes. One Sabbath in each month is set apart by the Baptist Church for their special benefit, and to settle church matters. In the Methodist Church they generally have preaching or religious meetings every Sabbath, where all who attend are as well instructed as the whites. 3. There is but one class of children (I think) catechised in the district. 4. I have not observed much difference between those brought up under religious instruction, and those that have not—except in the

matter of attending public worship, which is in favour of those religiously brought up. 5. Many have been benefited by religious instruction. I am acquainted with numbers who are in their lives and characters witnesses of the fact. 6. Plantations under religious instruction are more easily governed, than those that are not. They have a greater disposition to do what is right. Thomas Cook. "

*" Fairfield District, May, 1845.*

1. There are 12,517 slaves and 73 free persons of colour in this district. 535 Slaves are communicants in the Baptist Church. I have no returns from the other denominations. 2. All the churches in the District have convenient accomodations for the negroes; and are so located as to bring the gospel within a few miles' walk of every negro in the District: nor do I believe that there is a plantation 27 that has not the liberty and opportunity of attending public worship. The average attendance of negroes on the Sabbath at the 12 Baptist churches, in the spring and summer, is 200, or 2,400 in all. There are 8 or 10 negro exhorters connected with the Baptist churches, and, I suppose, as many with the Methodist Church. They are allowed to hold meetings only agreeably to the law which requires a certain number of white persons to be present; except when the congregation is limited to the negroes on one plantation,—which is very common. There have been, but, at present, I know of no catechetical schools for the negroes of the District. 3, 4, 5, 6, Are summarily answered in the 2nd. The discipline of our churches, (the Baptist) is very strict over the coloured membership. Faithful deacons are appointed amongst themselves, who make reports to the churches of all disorderly conduct. Many of them are admitted by wicked men to be examples of piety. John Davis. "

*" Darlington District, May, 1845.*

1, There are 7,560 negroes in this District: 800 of them attend the several churches at Society Hill. The Welsh neck Baptist church has 359 coloured members; the two other churches, the Epis. and Meth. about 150. 2. Oral instruction is given in the Episcopal Church by the minister every Sabbath afternoon,—average number of attendants, from 100 to 150. Similar instruction is given in the Baptist and Methodist churches every Sabbath morning by a layman: such as reading the scriptures with suitable explanations. The negroes take great interest in these meetings, and the attendance is prompt and good. I believe the same method is pursued by other churches and communities in other parts of the District. 3, 4. Negroes who have from childhood enjoyed the stated ministry of the gospel seem to assimilate themselves more to the 28 whites, not only in their manner of speaking, but of thinking and acting. And hence I believe it practicable for an experienced observer to single out from a large number of negroes, thrown promiscuously together, those who always have attended church and those who have not. 5. Within ten or fifteen years the standard of the negro character has been very much elevated—from the influence of religion on the character of both master and servant. All the vices common to them have diminished. The truth is, their nature

is as susceptible of improvement as our own, and were it not for the deleterious effects of ardent spirits, which is stealthily introduced among them at intervals, we might mark the negro character as having undergone a change as great as the white, in proportion to the amount of intellectual culture. The practice now obtaining so generally among masters, of giving them either a certain proportion of the proceeds of the crop, or which is much more general, allowing them sufficient land to make a crop, has infused into them a greater regard for the rights of others. There are but few coloured preachers within my knowledge. They usually preach in the presence of white persons. I believe this class to be correct in their deportment and consistent in their profession.

J. D. Wilson. "

*" Sumter District, May, 1845.*

There are 22,000 negroes in this District. Seventy-one belong to the Baptist church in this place—Sumterville—with one or more watchmen of their own colour: and one hundred and fifty to the Presbyterian church: with a suitable number of watchmen also. During the life-time of Rev. R. W. James of the Presbyterian Church, he met the negroes for instruction every Sabbath morning at 9 o'clock, and after service made inquiries of the watchmen as to the conduct of the coloured members. I am told this custom is observed in many places, and that at some churches a large number of children are catechised. At the church near this place, built by our excellent citizen, *Col. Moore*, for the benefit of his several plantations, and other coloured people of his neighbourhood, I am informed that the children are catechised every Sabbath morning by the Episcopal minister and a Methodist lay-member, alternately. The M. E. Church of this place numbers about 500 coloured communicants, who are regularly taught from the pulpit every Sabbath, once during the day, and examined and admonished every Sabbath evening by a suitable number of lay-members. A large number of children are catechised on Sabbath morning, once a month. We have coloured leaders which correspond in office and duty to the watchmen of other denominations. The limits of a single letter forbid an extended reply to your 4, 5 and 6 inquiries. Suffice it to say, that the good order which prevails in this village and throughout this district among our negroes, and the general and manifest improvement in their intelligence and character, I am of the opinion must be ascribed to the influence of the Gospel.

George S. C. DeSchamps. "

*" Sumter District, May, 1845.*

1. There are between 2 and 3,000 negroes in the parish of St. Marks, where I reside: from 70 to 100 attend the Episcopal Church: 9 of whom are communicants. 2. One Episcopal clergyman and one

catechist employed by the vestry and wardens of St. Mark's Church, who are specially engaged in imparting religious instruction to our coloured people: likewise several persons of the Methodist denomination—ministers and others—are engaged in this work. 3. Ten plantations are attended by are catechist weekly: 420 adults and 160 children are regularly catechised: and every Sunday afternoon the Rector of St. 30 Marks delivers a sermon for the special benefit of the negroes; and closes with catechetical instruction to those in attendance. 4—5. Although we have not been employed in this work a sufficient length of time to point to decided results, yet enough has been seen and known to create a strong hope that the benefits will be great and durable. The rapid progress of the negroes under my charge, particularly the children—under the excellent system of our catechist, has surpassed every expectation I had entertained, and realized the fondest hopes I could reasonably have indulged. Inducing or compelling slaves to abstain from the use of ardent spirits will be found a powerful auxiliary to religious instruction. In this respect, I have seen but little difficulty, *where the master sets the example*. 6. Upon the discipline and subordination of plantations, religious instruction will be found generally and decidedly beneficial. J. Dyson. ”

“ *Richland District, May, 1845.*

1. The number in the District is 10,664 slaves and 407 free persons of colour. I shall confine myself to the lower part of Richland District, commonly known by the name of *Richland Fork*: lying between the Wateree and the Congaree. We have 2 Baptist, 1 Methodist and 2 Episcopal Churches—one of the last not yet completed. There are 523 coloured communicants of the Baptist churches,—105 of the Methodist, and 100 of the Episcopal. 2. During the last ten years, we have had 1 Baptist minister, 1 Episcopalian, and 1 Methodist engaged, at different periods, in the religious instruction of the negroes, and also 2 Episcopal and 1 Baptist layman. 3. The frequency of the plan of instruction has varied during the period mentioned. The ministers generally preached to the negroes a part of the Sabbath day: and some laymen, owners, catechised and instructed their own people at home. The Episcopal 31 minister has given instruction once a week on the plantations; in winter at night, in the summer in the afternoon. On one plantation a school, held about 30 minutes every day, has made great proficiency in learning the catechism and hymns, &c. 4—6. Those who have grown up under religious training are more intelligent and more regular in their attendance upon the means of grace than others who have not. The instruction has apparently produced a wholesome effect upon the character of the negroes generally. There are planters who confess this in respect to their own plantations. Clergymen and catechists are very great assistants to owners in the instruction of their *own* people. Catechetical instruction alone for adults (such as is given to children) does not interest them sufficiently to keep up their attention, but must be accompanied with familiar illustrations and exhortations, and should be short, but frequent.

John Clarkson. "

*" Richland District, May 1845.*

In the Baptist church in Columbia, of which I am Pastor, there are 372 coloured communicants. I am assisted in my ministerial labours among them by two licensed coloured preachers *in the town*, and four others at various *plantations*. These preachers hold meetings with the people at least two evenings each week. We have also three watchmen in town, and one on each plantation. I personally visit the colored members at the plantations once in three months, with the consent of the owners, and occupy, at present, three preaching stations on some weekday night for the purpose. I have found the owners of the plantations around not only willing, but desirous that we should preach to their negroes, and they find, as they expect, a better spirit and subordination among them. We have church meetings monthly, when we receive 32 reports of our coloured membership; and the Lord's Supper is administered once in three months, at which we require them to be present. The Rev. Dr. Hooper and the Rev. Mr. Frean occupy a station, six miles above us, once a month.

William Curtis. "

*" Richland District, May, 1845.*

1. In the town of Columbia, where I reside, there are perhaps, 2,500 negroes. The M. E. Church, where I regularly worship, has upwards of 600 coloured members; the Presbyterian about 15; the Episcopal 12. 2—3. The coloured members in the M. E. Church are divided into classes of from 12 to 20 or 30, and put in charge of class-leaders, who meet their classes once a week, sing and pray with them, and have particular conversation with every individual member, advising and exhorting them to good conduct and piety. The minister in charge meets the whole coloured membership once in four weeks, and holds a love-feast with them. None but our white ministers baptize, perform the marriage ceremony, or administer the Lord's Supper. 4—6. Religious instruction has much improved the slaves in their moral character. Many of the largest planters on the Congaree and Wateree rivers are affording their slaves every opportunity of attending the instructions of the missionaries. Some have built churches on their plantations for their people. The M. E. Church has three or four missionaries on these rivers; and the planters are much pleased at the great improvement religion has made among their servants.

Andrew Wallace. "

*" Lexington District, May, 1845.*

All our country churches have an apartment for the negroes, and the general custom is, after preaching to the 33 united congregation, the negroes, that desire to do so, remain and receive special instruction from the ministers. There are few negroes, compared with the number in the district, that are members of the churches; although they attend public worship very well. Two travelling Methodist preachers instruct them at the church where I worship, alternately. Some 60 adults attend. There are two Methodist Missionaries on the Congaree river below Columbia. Some of the plantations they serve, are owned by some of the wealthiest and most respectable planters. The mission is supported chiefly by members of other churches, and even *non-professors* of religion, pay liberally for the instruction of their slaves, which is a strong evidence of its practicability and usefulness. The Rev. J. F. Leppard, pastor of the Lutheran church at Sandy Run, has about 20 coloured members. He catechises and reads and explains the Scriptures to the negroes every other Sabbath evening: and has a great many who attend his ministry. A large number also assemble in Lexington village, where they are taught by the Theological Students of the Lutheran Seminary established in that village. Our instruction is all given by white teachers, orally, which I think is the best form, as it creates an association between master and servant that is not easily dissolved, besides that the instruction is more easily given. The benefit of religious instruction is very apparent upon the negroes. Many can give bright and cheering evidences of the truth of religion and its happy influence on their hearts and lives, and their hopes for immortality. Lewis Pou. "

*" Abbeville District, May, 1845.*

There are 17 coloured members in the Presbyterian Church where I worship, to 63 white. The Methodist and Baptist Churches have a larger proportion. We have ministers who labour exclusively among the blacks. Provision 3 34 vision is made for their accommodation in all our churches, and they are encouraged to attend public worship with the whites. The Presbyterian clergy generally address a discourse to the negroes every other Sabbath afternoon, and I believe the same maybe said of the local Methodist ministers. I know of no coloured religious teachers, except a few, who conduct prayer-meetings among their fellow servants: nor do I know of any negro children that are catechised, except by masters in their own households. Religious training elevates their moral character, and makes them more faithful in all the relations of life. The deeper the piety of the slave, the more valuable is he in every sense of the word. I own some, and I know others whom I regard as worthy of all confidence. James Gillam. "

*" Georgetown District, May, 1845.*

The Parish of Prince George, Winyaw, numbers about 13,000 slaves. The number attached to the Episcopal Church, to which I belong, about 300: the number worshipping with the Methodists, 3,200.



The Baptists would claim full half this number—say 1,500. The rector of All-Saints, Waccamaw, visits 2 plantations in the parish, each once a fortnight. The rector of Georgetown, also, labours in this field. The Methodists allow class-leaders, and the Baptists admit preachers of colour. I have a place of worship for my negroes, open to all denominations of Christians. The Methodist missionary preaches to my people every alternate Sabbath, after catechising the children, about 50. By the rules of my plantation the Methodists and Baptists have prayer-meetings at given houses, each twice in the week, besides Sunday, when they meet, and pray and sing together. These meetings axe exclusively for the negroes on my own plantation. I have had this custom for 15 years, and it works well. The number of negro children catechised by the 35 Methodist preachers is, at least, 1,000, and by the other denominations, 300. Of my own negroes, and those in my immediate neighbourhood, I may speak with confidence: they are attentive to religious instruction, and greatly improved in intelligence and morals, in domestic relations, &c. Those who have grown up under religious training are more intelligent, and generally, though not always, more improved than those who have received instruction as adults. Indeed the degree of intelligence which, as a class, they are acquiring, is worthy of deep consideration.

R. F. W. Allston. "

*" Georgetown District, May, 1845.*

1. The number of negroes in All-Saints Parish is about 4,000: of these 1,100, including children, are baptised members of the Protestant Episcopal Church—of whom 150 are communicants, under the care of Rev. A. Glennie, Rector of the Parish. 2—6. Four ministers are labouring among the negroes, one Episcopal, two Methodist, and, occasionally, one Baptist. On my Waccamaw Plantation, a negro, who can read, teaches the children to repeat their catechism, and, during the summer months, reads the appointed service of our church on the Lord's day. On this plantation the Rev. Mr. Glennie, Rector of the Parish, has divine service once a fortnight, on Sunday morning, from the beginning of November to the month of May—and three times in the summer, in the afternoon. I employ a Methodist minister on my Pee Dee plantation. On both plantations I have churches for the accommodation of my negroes, and a catechist to instruct the children, besides the instruction afforded by the Rev. Gentlemen who officiate in them. The number of children catechised on my Waccamaw Plantation is 56, and on my Pee Dee Plantation, about 50: on the latter place the children are catechised during the winter and spring, once a week, by 36 a member of my family. Experience and observation have fully taught me the very great benefit of the religious training and instruction of the negroes in every particular inquired into by your Circular. John H. Tucker. "

*" Georgetown District, May, 1845.*



I have 10 plantations under my pastoral charge: finding on some of the plantations negroes of good character who can read, I get them of an evening, and on the Lord's day, to teach the children our church catechism, and the catechism set forth by Bishop Ives of North Carolina: and also to teach these, and such of the adults as are willing, the responsive parts of our Liturgy. I also tell the same, if their master permits them, to assemble together among themselves, and to use only the appointed service as contained in our prayer book. The good resulting from this is, that whilst catechising the children myself; my time is chiefly occupied in explaining to them what they have already committed to memory, and the people learn to worship God in a form of sound words, instead of listening to the senseless, if not erroneous, effusions of an ignorant negro. I cannot say that I have succeeded in this latter respect: there is ever a strong disposition in the blind to follow a blind leader. From Nov. 1st till May 31st, i. e. for seven months, successively, I hold divine service once every fortnight on 10 plantations: visiting 4 on the Lord's day, and the remaining 6 on evenings in the week. From June to October I live on the sea-side, and can hold divine service on only one plantation a week, on Sunday afternoon. The negroes on 7 of these plantations are near enough to the two Parish churches to attend the morning service: and at one of them the coloured attendants frequently amount in number to 200. When on the plantation, I use, of course, the appointed service of our church, the negroes soon learning to repeat, understandingly, 37 the responses, and uniting in the chants with much satisfaction. At the conclusion of the service, I ask them questions upon the short sermon which they have heard, upon a portion of our church catechism, and sometimes upon some parts of our Liturgy. I reported, last year, 331 children under catechetical instruction. I catechise them only on a week-day, and this but once a fortnight for 7 months in the year. At 13 or 14 years of age they are put to some light work, after which period I never see them, unless they feel disposed to attend divine service with the adults. I must add, however, that on 3 plantations the children are also instructed by the masters, or some members of their families, during the winter and spring months; and that on Sunday the larger boys and girls, who cannot be collected on a week-day, are catechised by the same. I must leave the planters themselves to testify to the beneficial effects of religious instruction. The remark is frequently made that the negroes on our plantations have improved of late years; that if only a few on a plantation act from religious principles, yet that a change for the better is visible in all: that considering their condition and their character hitherto, the number of communicants who have been suspended is not great; and that of 39 couple whom I have united in marriage in the last 5 years, I have not heard of one that has broken the marriage vow.

Alexander Glennie.

From a note handed in we learn that there are "7,350 negroes in the *District of Williamsburg*; and that there are 809 communicants in the two Presbyterian churches in that District."

*" Brownsville, Marlborough District, May, 1845.*

The number belonging to our communion (the Methodist) in our District, is between 3 and 400; to the Baptist 38 between 2 and 300. The Presbyterians have two churches, and but a small number of negroes attached to them. We have no minister or missionary exclusively devoted to the negroes; coloured men occasionally hold prayer-meetings in the presence of some white person and with good results. Our churches are built at convenient distances for the accommodation of the inhabitants of the District, and, in all, there are seats reserved for the negroes. No master hinders his people from attending the public worship of God. And after the white congregation is dismissed, frequently an address is delivered to the negroes, suited to their comprehension. We have no children systematically catechised within my knowledge. All our negroes have, to a great extent, grown up under religious instruction; some, indeed, have been more favoured than others. The *benefits* may be seen by the most superficial observer. They have so improved that they seem to be almost another set of beings. Their improvement has been in proportion to their instruction. They are orderly, well-behaved, and seem to strive to fulfil the relative duties of life. They are faithful in their marriage relations. Immorality is discountenanced. They generally attend the house of God on the Sabbath. We scarcely hear of depredations upon stock, &c. They are more obedient and more to be depended on;—indeed, there has been an astonishing improvement within ten years past. We have few or no runaways; and corporeal punishment is but seldom resorted to. My fervent prayers attend you in this good work. Nicholas Ware. "

*" Charleston District, May, 1845.*

*Two reports* from churches within the city of Charleston, of their *Sabbath schools*, were put into the hands of the committee, and they are here given in brief. It is believed that there are coloured schools in all the churches of the 39 Methodist, Baptist, Episcopal and Presbyterian denominations—and also in the *Circular Church* (Congregational) and in the *Scotch Church* (Presbyterian.)

"The coloured Sabbath school in *Trinity Church*,—*Meth. Episcopal*, has been organized 12 months. Beginning with 30 scholars, we have steadily advanced to 170. We have twenty teachers, male and female, and have every encouragement to persevere. This school has been constituted a *missionary society*. Its anniversary was celebrated on the first Sabbath of the year: at which time, some of the parents of the children, men of piety and intelligence, were called upon to address the school, which they did in a forcible, impressive and Christian manner.

F. R. Shackelford, *Superintendent*. "

"At the request of our Pastor, Rev. Dr. Smyth, of the 2d *Presbyterian Church*, I hand you a Report of our coloured Sabbath School. I formed this school in 1831. The attendance has varied from 50 to 200. At present we have about 100. *One-third* are adults. We meet every Sabbath after morning service; and use the catechism prepared by Rev. C. C. Jones. We have also a meeting of coloured persons every Sabbath morning at *sun-rise*, conducted by the *coloured leaders*, and, in most instances, with success: this meeting is very large, numbering from 4 to 500. A similar meeting is held in the afternoon of the Lord's day, *just before candle-light*, and is as well attended as the morning service.

Thomas R. Vardell, *Superintendent*. "

The Committee would recommend to the special attention of the meeting, and of all christians, the following notice of an association for the religious instruction of the negroes:

" *Charleston, May 1845.*

At your request I furnished you a brief notice of our 40 society for the promotion of the instruction of the negroes in the State. It originated February, 1844. Our number of members at present is not large. The amount of our annual contribution is \$665.00. As much more would be contributed had we opportunity of employing so large a sum. Our object is two-fold— *First* —to employ throughout the state *approved and efficient catechists*, who shall be members of the Protestant Episcopal Church, and act under the direction and supervision of the ministry in that Church in their respective parishes, and aid them exclusively in the instruction of the negroes. And *second*—*To send ordained ministers of the P. E. Church as missionaries among the negroes* to such portions of the state in which they are needed and the planters are willing to receive and to aid them. We have been able to secure the services of only one catechist, such as the society could approve. He is located in St. Marks Parish, Clarendon, in the upper part of the State: under the care of the Rector of the Parish, who has made a most favourable report of his zeal, industry and efficiency, and the prospect of his usefulness. The planters look with much favour on the effort, and have pledged themselves to raise one half his salary. He has 12 plantations under his charge, and is constantly employed during the week in visiting them in rotation, for the purpose of giving the negroes—especially *the young*, catechetical instruction. The catechism used is the one prepared by Rev. C. C. Jones. Regarding every neglected plantation as a missionary field, such associations, as the one of which I speak, would furnish religious instruction to the slaves of owners who were neglectful of their duty to them, and also strengthen and encourage planters themselves who were ready and anxious for the instruction of their negroes, but could not act alone, nor obtain the cooperation of their neighbours. Thomas M. Hanckel. "

*" Hickory Hill, Prince William's Parish, May, 1845.*

The number in Prince William's Parish is little short of 8,000. I confine myself to the *upper part* of the Parish, contiguous to Barnwell and Colleton. In Sandy-Run Church we have 20 members—and about the same in the Baptist Church. We have no minister or teacher devoted to the negroes, and no coloured preacher or teacher. Three plantations catechise their negroes—the work is done by whites of the Baptist denomination every Sabbath. The success and progress of instruction has far outstripped my most sanguine expectations: we need, above all things, for this work, faithful, systematic teachers.

B. McBride. "

*" Prince William's Parish, May, 1845.*

There is a Methodist mission in the lower part of the Parish, and also an Episcopal mission. This latter is under the care of the *Rev. Benj. C. Webb*. He has 8 plantations, and the number of negroes between 7 and 800; of these 111 are Church members: and 130 children are catechised. I am *one* of the number of five or six who contribute to the support of the Episcopal mission. Rev. Mr. Webb has been acting as missionary to our people six or seven years; a wholesome influence has been exerted over my own people, and they have been improved in every particular mentioned in your circular. My present pledge for the support of the gospel to my negroes is 50 *c. the head*, without regard to age. Whether spiritual good is to result from these means or not, it is not, I conceive, my province to determine. Viewing it, as I do, in the light of an imperative duty, I should regret the circumstance that would compel me to withhold the means, and thereby deprive them of the privilege. The Pastors of the Episcopal, Baptist, Presbyterian and Methodist Churches, it is believed, attend specially to the spiritual welfare of the negroes 42 attached to their respective congregations. We have no coloured preachers—but all the churches have watchmen.

George C. Mackay. "

*" St. Andrew's Parish, May, 1845.*

The number of people on my place is 116, of which number 13 are communicants of the Episcopal Church with one or two exceptions. There are 13 baptized infants and one candidate for adult baptism. Rev. J. S. Hanckel is the only minister, and my wife and myself the only teachers employed among the people. I read the service and teach the catechism to all the people, every Sabbath afternoon. After family prayers on Wednesday night, I teach those who come voluntarily to be

instructed. The children are taught constantly during the week by Mrs. M. and our sons, and know the catechism and several hymns. The children learn more readily than the adults: but many of the latter are very consistent and worthy professors. My experience is decidedly favorable to religious instruction. Among my people vicious habits have certainly been weakened, and a moral sense awakened. In every respect I feel encouraged to go on. Negroes are not what some would make them out to be: they are capable of good feelings, and being influenced by good principles, and I do not hesitate to give it as my opinion, that where every good motive may be wanting, a regard to *self-interest* should lead every planter to give his people religious instruction. N. R. Middleton. "

*" St. Andrew's Parish, May 1845.*

The number of coloured communicants in the church of St. Andrew's Parish, of which I am Rector, is 16: and a number of adult candidates for Baptism—on trial—which in some cases I protract to two years. I am the only minister in the Parish who labours among the negroes. Instruction 43 is given to the negroes once a fortnight at the Parish Church and at two other stations—at both of which, chapels have been recently erected. The plantations are all contiguous to the stations, and the number in attendance of adults, varies from 50 to 120. My mode of instruction is expository and catechetical. The children are catechised by the owners on several estates, and some of them daily. The communicants exhibit evidences of marked improvement. In 7 years only one has been disciplined for immorality. Planters generally are encouraged by the good resulting from religious instruction, and I would refer you to their testimony. There are coloured Methodist and Baptist religious teachers, and the "practical results" of the teaching of these preachers, or class-leaders, or watchmen, (so far as my experience goes) is decidedly bad. J. Stuart Hanckel. "

*" St. Peter's Parish, Pipe Creek, May, 1845.*

There are 6,601 negroes in this Parish. Of this number there are 1,335 belonging to the M. E. Church: 719 under two circuit riders, who preach at their stations once a fortnight: and 616 to whom two missionaries are sent for their exclusive benefit. There are 10 ministers of all denominations—some have large congregations and many coloured members. There are many so-called "Negro Preachers," but, more properly, exhorters—one or two on every large plantation. Some of them possess the confidence of the negroes and their owners, and are, in many respects, decidedly useful. I believe the Methodists have a school for the catechetical instruction of the children in all their societies. At the church in which I worship, we have more than 60 who are catechised every Sabbath. The regular attendance, the interest and improvement of the children, render the duty a source of pleasure. I say with great satisfaction, the condition of our negroes has been 44 improving, in every respect,

for many years, and continues to improve, and I believe them to be a happy people, where they are judiciously managed and attended to.

Edmund Martin. "

*" Glympsville, ( Newberry District ) S. C., May, 1845.*

The number of communicants under my ministry 400: and the like number in neighbouring churches. Their conduct is generally becoming their profession. We have no teacher entirely devoted to them, owing to the smallness of the number owned by individuals in this section. Ministers give them special instruction on the Sabbath: and they have daily opportunity of instruction at home. We find that no coloured teacher has been profitable among us, owing, I think, to a want of capacity to teach. The degree of benefit derived by the negroes, from religious instruction, is great. They throng our churches to hear the Gospel, well-behaved and decent in their appearance; and we see their improvement in every particular mentioned in your Circular. G. W. Brooks. "

*" Woodville, S. C., ( Abbeville District, May, 1845.*

There are 3 churches of the denomination to which I belong (the Baptist) in this neighbourhood: they have 300 black communicants. The Presbyterian Church has 20. We have 1 Presbyterian and 1 Baptist minister. They lecture for the negroes once a fortnight, and once a month. We have one coloured exhorter. The result of their labours is favourable. The children are catechised in some private families, and in some of the churches. The benefit of religious instruction is great. I have, on my own plantations, several families who profess religion. They live happily—observe the Sabbath, and manifest by their walk and conversation a desire to live up to the requirements of God's holy word. There are no people who hold a station so fearfully responsible in a moral and religious point of view, as slave-holders, and as a consciousness of this truth has for a long time weighed heavily on my own mind, as well as on the minds of many with whom I have conversed, I cannot express to you, in terms too strong, my high gratification at the noble design of your effort.

Richard Griffin. "

*" Colleton District, Edisto Island, May, 1845.*

The number on the Island 4,000. Of these 100 are communicants of the Episcopal Church, and about 200 attend our services: 157 are communicants of the Presbyterian Church: 100 of the Baptist Church. The Methodist minister visits 11 plantations: there are 345 church members and 180 children catechised. The negroes are preached to and catechised every Sabbath by the Rector. He

is, also, ready to engage the services of an assistant to visit the several plantations of those who may desire it. Owners generally say that their religious negroes appear to have greatly profited by religious instruction, and exert a wholesome influence over the irreligious ones.

C. E. Leveret. "

*" Colleton District, Edisto Island, May, 1845.*

There are 157 negroes in communion with the Presbyterian Church, of which I am Pastor, and from 250 to 300 attend our Sabbath services. No persons of colour are authorized to teach in connection with our church. My plan of teaching is by oral instruction and catechising. I use *Jones' Catechism*. The young negroes are catechised every Sabbath: I also instruct candidates for church membership, of whom I have 30 on my list. I have a service for the coloured people every Sabbath, after the whites have been dismissed. During a part of the winter I have preached every Sabbath afternoon, alternately, on two plantations, and catechised about 30 children. Within the 46 last five or six years, I have found a number of the children of the members of the church offering themselves for membership. This may be considered the result of religious training: a larger proportion of young persons than usual, is found among the applicants under my care, at the present time. There is, I believe, a general and decided improvement in the moral character of those who have the advantage of religious instruction. It would be difficult to say what has been "the influence of this instruction upon the discipline of plantations, and the spirit and subordination of the negroes:" as opinions on this subject vary with the prejudices, or the favourable feelings (and I might add the candour) of the planters.

William States Lee. "

*" Colleton District, James' Island, May, 1845.*

There are 1,500 negroes in James' Island: 18 belong to the Episcopal Church I worship at: 300 to the Presbyterian. In this latter church, there are several coloured class-leaders, who hold weekly or semi-monthly meetings, but it is thought they do little good: and there is a plan in contemplation by the Presbyterian Clergymen to go into effect the 1st of June, to supersede the necessity of them altogether. There are exemplary members on almost all the plantations, who hold the office of a kind of watchman. The negroes attend public worship all the year, and after the morning services, on the Sabbath, there is a special service adapted to, and intended for, their use. They are then instructed in the catechism, the Lord's prayer, the Creed, and Commandments, all of which is explained: the two churches pursuing very nearly the same plan of instruction. Thirty or forty children and youth of the Episcopal Church attend a Sunday School in the summer, and are



examined once a month by the Rector: and with good results. There are several plantation Sunday Schools, 47 by members of the E. Church, conducted chiefly by ladies. The interest in these Sunday Schools is increasing. Dr. Capers' and Mr. Clarkson's catechism, are used, and Dr. Watts' Hymns. My most orderly negroes are those connected with the church. Religious instruction promotes the discipline and subordination on plantations. My conclusions are the result of experience on my own plantation.

John Rivers. "

*" Colleton District, Walterboro, May 1845.*

During a ministry of 21 years, a part of every Sabbath has been *exclusively* devoted to the negroes. I have two appointments distant asunder 25 miles, which together, place under my spiritual charge some 600. I find a perfect willingness on the part of the several owners of these slaves to have them religiously instructed, and a constant and increasing attention on the part of the slaves themselves. I spent 14 years of ministerial labour in the Parish of Prince William, and in that Parish, where perhaps the system of religious instruction has been as well tested as in almost any other portion of our State, the united testimony, as I have reason to believe, is in favour of systematic, prudent religious instruction, and that testimony is yielded in view of the beneficial results which have flowed from it. The practicability of moral elevation and spiritual improvement on the part of the slave, is placed by an appeal to facts, beyond question. Nothing seems to be wanting to render the whole work of the religious instruction of the negroes easy and successful but some more finished system of operation. May not a kind Providence be *now* opening the way for this, by concentrating the wisdom and energy of those who shall calmly, solemnly and prayerfully deliberate on this important matter. I devoutly hope so. Edward Palmer. "

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*" Colleton District, Walterboro, May, 1845.*

I shall confine my remarks to my own negroes. There was a revival of religion in Walterboro in 1832, when all my adult household servants professed religion: and as far as outward actions can decide the case, I have no reason to doubt their sincerity. The younger negroes of my household show likewise the good effect of early instruction. The negroes on my plantation being more numerous; their means of instruction less, and the restraints of vice diminished, have not given such favourable results. But instances are not wanting among them of the elevating and sanctifying influences of religion. Upon all my negroes, I think I am safe in saying that evidences of moral improvement are perceptible. John G. Godfrey. "



*" Beaufort District, May, 1845.*

In St. Helena Parish, there are 6,740 negroes—of which 51 belong to the Episcopal Church in Beaufort in which I worship: 1 to the E. Church in St. Helena Island: 2132 to the Baptist Church in Beaufort: 900 to the B. Church on St. Helena and 314 to Methodist mission in the Parish. One Methodist missionary devotes the whole of his time to the negroes: he teaches the people and catechises the children on 20 plantations: number of children catechised 300. No coloured teacher employed. There is great difficulty in conveying religious knowledge to the minds of adult negroes who have grown up in ignorance. The children and youth receive and understand the instructions of their teachers with comparatively great readiness and ease: and their intelligence and docility are decidedly improved. I am sorry to say, that while in general, our negroes have manifestly improved in their manners and appearance, the benefit they have derived from religious instruction as it regards their morals, their various relations, their virtue, regard to truth, and observance of the Lord's day, is by no means so apparent and satisfactory as we desire. Their improved manner and appearance result, very much, from their habit of coming every Sunday, into town to worship. This habit exerts, I think, a decidedly bad influence on their morals. Removed as so large a number are, every Sunday from the control and discipline of the plantations, and impossible as it is for the Church to know and to control their conduct, they use their liberty in ways and for purposes adverse to their morals. Nothing seems to me more essential, in order to their becoming a religious people, than that they receive their religious instruction at home, and that they be subjected to the supervision on the plantation, of the minister of a Church, that will investigate and correct their wrong views and bad habits, and will help their infirmities. It is owing, I think, to the want of religious instruction and discipline on the plantations, that the influence of religious instruction on the discipline of plantations and the spirit of subordination among the negroes is so little seen and felt. Thomas Fuller. "

*" Beaufort District, May, 1845.*

The gospel has been preached for many years to our negroes on the Island of St. Helena: and many are leading honest and upright and Christian lives. Independent of Sunday meetings at our Church (the Baptist) the members meet two or three times a week in the prayer-house on their own plantations and unite in singing, praying and reading the word of God—(when any one is present who can read) and in exhortation. A method is used with the little negroes which is found effectual:—every evening they are assembled by an old black man, who is a Christian *and can read*. He teaches them the catechism as put out by our Methodist brethren, and with great success.

William Fripp, Senr. " 4

*" Charleston, May, 1845.*

I have been engaged about six years in the religious instruction of the negroes: not, however, uninterruptedly. The improvement among my people, both in morals and religion (for they had previous to my labours among them enjoyed some religious opportunities,) has been very manifest, almost all the adults have become savingly acquainted with the truth as it is in Jesus: they give evidence of this in regulated lives; a perceivable improvement appears in all their domestic relations—in their virtue, honesty and fidelity. For years I have not been robbed of the value of a pin. I hear little of Sabbath-breaking among them. In my plan of instruction, I unite with the adults, the *Expository* with the catechetical. They assemble on Tuesday, Thursday and Saturday evenings: and when the days are long, three times on the Sabbath; occasionally our parish minister gives us a helping hand. In teaching I *illustrate* truth very largely—and intersperse frequent *anecdotes*. This secures attention and interest. Of their own accord my people planted and tended, year before the last, in their own time, a *missionary crop*. They made \$16, which was appropriated to the extension of the gospel. The Rev. Mr. Hazelhurst, one of our missionaries to Africa, visited and addressed them. They were much affected by his statements of the spiritual condition of their brethren, and they immediately made up a contribution for the furtherance of his mission. The children have been taught *Jones' Catechism* entirely. Mrs. D. and myself meet them two evenings in the week and on Sunday afternoon, with encouraging success; as yet no instances of hopeful conversion have occurred among them, but we cannot doubt the blessing of God on our labours. Much has been said slightly of the piety of our negroes. Many suppose it little better than a compound of psalm-singing and animal excitement. I take a different view. I have never seen 51 clearer examples of undoubting faith—of holy love, and of a meek and consistent walk than among them.

J. Grimke Drayton.

*" St. Peter's Church, Charleston.*

Sunday schools for the coloured people have been kept up in connection with this congregation for the last 11 years. The instruction has been oral. The pupils have been, some of them, adults, but the greater part of them, children between the ages of 4 and 14. The average number has been about 200. There have been as many as 400. The present number is about three hundred. They have been instructed chiefly in the catechism of the Protestant Episcopal Church, and the rector of the church has been in the habit of catechising them in the church after morning and evening service, and has been gratified at the proficiency which they have shown. Several of the scholars have become communicants of the church, after careful instruction and close inquiry, not only into the outward,

but the inward perception they have of the truths taught. Several of the pupils have died quite young, but have given to those around, evidence that they felt prepared to meet God. During the summer months a class of adults has generally been formed; and, in one or two instances, we have had reason to believe that those there taught had been converted to God; they having lived by faith in Christ, and died happily. Hymns and portions of scripture are also taught them.

During the last summer an effort was made to sustain a Daily school for those of the negro children whose owners were willing to send them. About 40 attended. They were taught orally, and made considerable progress. Several of the ladies of the congregation undertook to be present, alternating the duty. They were obliged, however, 52 ever, to give up the good work, as the winter came on, but it is hoped that it will again be resumed.

The number of coloured communicants connected with this congregation is but thirty-three. They conduct themselves, in general, with much propriety. The number could be very much increased but for the unwillingness of the rector to receive any but such as he has good reason to hope are truly converted. Meetings for prayer and exhortation have been held for them at sun-rise on Sunday morning, and on one of the evenings of the week; and after every monthly communion they are specially addressed.

W. H. Barnwell, *Rector of St. Peter's Church.* "

P. S. "There is connected with each of the Episcopal Churches in the city, and, it is believed, with most in the Diocese, one or more Sunday schools similar to the above; and, in every congregation of the Episcopal Church, of which we know any thing, religious instruction is statedly given to the negroes. W. H. B."

" *Charleston District, May, 1845.*

The religious and moral instruction of the negroes has, for several years, been a subject of great interest to me, and I am satisfied that our exertions in their behalf (although much, very much, yet remains to be done) are not only misunderstood abroad, but unappreciated. To improve the negro is a far more arduous task than many, who have no experience in teaching them, are aware. They are naturally dull, and of weak intellect, but generally possessing good memories; and those who have been engaged in this work of charity, have to lament, after much labour, that the instruction they have endeavoured to give, although remembered, has been perverted and misdirected. We are not, however, to despair. The path of religion is plain, 53 and the way-faring man, though a fool, need not err therein. To proceed, however, in my reply to your interrogatories, I state first, to 1. That the number of negroes on North Santee, where I reside a portion of the year, is estimated at

between 5 and 6,000. The church in which I worship has only been organized about three years, and religious service has been since held there throughout the winter and spring seasons, to about 250 adults. The number attached to the Methodist Episcopal Church, as I observe from the report of its missionary at the last conference, is 718 church members and 255 children. 2. There are three ministers labouring amongst them, viz.: 2 Methodist, and 1 Episcopalian. Persons of colour are not allowed to preach, although it is occasionally done amongst themselves, but, as far as I know, has always been discountenanced by the ministers and planters. Meetings for prayer and singing are frequent; in the latter exercise they take great pleasure. 3. On my plantation, religious service is held every alternate Sunday throughout the year, by the missionary and by myself, when present, once every Sunday; having, therefore, on such alternate Sundays, a double service, morning and afternoon. The plan under which instruction is given is that of the Methodist Episcopal Church, prayer, singing and a plain sermon by the missionary; and, as adopted by myself, the service of the Episcopal Prayer-book, omitting the portion of the Psalter, followed by a familiar and affectionate appeal of my own, with such assistance as I am able to procure from books of sermons. And here I take great pleasure in commending the "sermons for negroes," lately published by the Rev. Mr. Glennie. The missionary frequently catechises the children on week-days, after the form published by the Rev. Dr. Capers. 4. As is usual, I have observed that the seed of divine truth sowed in childhood, makes but little growth in the period of youth. The amusements 54 of "out-doors" have strong attractions for such, and I frequently have to lament their absence from the house of worship. Our congregation consists mostly of those of adult age and the *very old*, who, in a religious point of view, are most valuable on a plantation, and, from their good counsel, and advice to the young, are, indeed, to be regarded as the conservative "salt of the earth." 5. The degree of benefit derived by the negroes from such instruction was very apparent on my plantation at first, nor have I now much of which to complain. Several have been added to my number of late years, who have had little religious instruction, and most of the irregularities observed, proceed from them. It is to be hoped they will become leavened with the lump. The tempers of my negroes are decidedly improved; we have little quarreling and fighting, and hatred or malice are, I think, banished. Parents love their children, and in most cases, the children obey their parents. The duties of husband and wife are faithfully performed. I have heard of few instances of want of chastity amongst them, and but one case, in several years, has occurred of an unmarried woman having a child, on a plantation comprising, perhaps, 10 or 15 such. The truth is often perverted, and more frequently hid,—lies are common, when there seemingly is no inducement to withhold the truth. Their readiness at evasion is well known; but is it not the common vice of all mankind? Under a more full developement of religious instruction, the spirit of truth will guide them into all truth. They have a just notion of the rights of property, and thefts now amongst themselves are almost unknown. An old and respected neighbour once remarked to me, "I know not how it is that I cannot keep a fence-rail on one side of my settlement, whilst in that next to you, I never lose one," and one of my negroes told me "they

had now no occasion to lock their poultry houses." This is 55 commendable and encouraging, yet I do not think it prudent to excite their cupidity by offering inducements, and therefore have both locks and bolts upon my barn and granaries. The observance of the Lord's day by abstaining from labour, is exact. The weekly provisions are distributed, corn ground, fuel provided, &c., usually on the Saturday afternoon, the tasks given them on that day being, if possible, short. My chapel has now been built about 9 years. It can accommodate 100 or 110 when filled. The bell from the steeple summons the negroes about a half hour before service, and is loud enough to be heard by the negroes of adjoining plantations, some of whom are permitted to come and hear the word of God read and preached. 6. I am satisfied that the influence of this instruction upon the discipline of my plantation, and on the spirit and subordination of the negroes has been most beneficial. Their spirits are cheerful, as I judge from their gaiety of heart, and the respect for the overseer, and drivers, is evinced by, generally, a ready obedience to orders. We have had no runaway for years, and an offer to such as exhibit dissatisfaction to exchange them for others, by a sale, is usually met with aversion. My neighbours concur with me in the remark that I have a well-ordered people. James H. Ladson.

Interesting and encouraging statements of the results of religious instruction on their plantations were made *verbally* by the Hon. R. Barnwell Rhett, and several other gentlemen to the meeting, which the Committee have not been able to procure in writing, and must, necessarily, be passed over. Two communications were received from Georgia, and are the following:

" *Bryan County, Ga., May, 1845.*

1. There are within the planting district of this county, 56 to which my remarks refer, about 1,300 negroes: nearly 400 of whom are connected with the Baptist Church, which, together with the Presbyterian, forms *one congregation*. The Baptist Church is composed entirely of negroes: the Presbyterian of white persons. The instruction and discipline of the former church have been, for a series of years, confided to the latter, and been conducted with the utmost harmony. To meet the wants of the baptismal and sacramental seasons in the Baptist Church, a minister of that denomination is employed to attend four times a year. 2. We employ, at the present time, no coloured teacher among our people, though in the discipline of the church great assistance is derived from the services of intelligent and faithful negro officers—known among them as elders and watchmen. 3. Besides participating with the whites, in one general service on Sunday morning, there is a second service by our minister, exclusively for the blacks: and during the winter and spring there are two evenings in each week devoted by him to holding meetings at the different plantations. There is no parochial system of catechising the children, but there are several plantations where this is done regularly on Sunday, and frequently through the week, by the female members of the Planters' families. 4. In point of intelligence, the difference is considerable between those who have

grown up under religious training and those who have not, and I think a better standard of morals is sustained by the former; but the constant intercourse between the taught and the untaught tends much to keep down improvement in character and conduct. 5. When the system of religious instruction now existing in Bryan county was first introduced, the impression made on the negroes by its novelty, and the manifestation of good will on the part of masters, was very marked. The number which came regularly to church was much increased: their attention <sup>57</sup> and patience while taught, commendable, and there was a perceptible diminution of crimes and of intemperance, the fruitful source of them. The novelty has long since lost its influence, and I sometimes roar the masters do not take as much interest in the matter as they did at first: but still, I think very decided benefits mark the general condition of order and morals among our negroes, growing out of the efforts made during the last 17 years, for their moral and religious improvement. In all their domestic relations there certainly has been, within the limits of my observation, an obvious improvement. It has been remarked that negroes are very fond of their children, though very indifferent to their other relations. The improvement I have been struck with, is in the character and manifestation of this affection shown in the care they take of their children, the provision they make for them, and their willingness to have them controlled and instructed. I perceive, also, improvement in their tempers and intercourse as husbands and wives. The last point in which improvement is to be looked for respects their morality. In this a change for the better is seen in the greater frequency of marriage, the greater permanency of the relation, and the rebuke which a growing sense of virtue administers to transgressors. If in the church, they are expelled—if out of it, they lose, in some degree, the standing which they held before among their fellow servants. In nothing is the elevation of character more manifest than in the growing regard for truth. They have learned that without truth, there can be neither religion nor respectability. Where negroes are well-treated, the temptation to steal is less than many other temptations to which they are exposed: and we generally find a respect for property more readily cherished by them than some other of the virtues; for as soon as a negro begins to reform, he begins to accumulate some property for himself, and nothing so forcibly teaches <sup>58</sup> the value of honesty, as the having something to lose by dishonesty. The Sabbath is generally respectfully observed, for though the proportion which go to church do not exceed a sixth, yet there are no disorders on that day, and very little working, or fishing, or hunting. 6. Independent of its religious bearing, I do not hesitate to say, that the *policy* of imparting religious instruction to the ignorant and degraded is a *wise one*. It gives them something to hope for better than their present allotment affords them, and so helps them to bear, with resignation, unavoidable trials and privations: it adds the sanction of an invisible Power and government to those human laws on which the well-being of society rests: it draws together the well-disposed and orderly, and by their union gives force to their character and example: it establishes a *caste* among this people, always and in all ages held in respect by the young and the great mass of mankind: and it forms a body through which good principles and salutary regulations may be imparted to the whole community.



But to make this system truly and permanently beneficial upon plantations, the entire discipline and economy of the plantation must be established and regulated in harmony with it. The master must not only provide that his people be religiously instructed, but he must manage them on those very principles he wishes them to govern themselves by. He must keep his own temper, and in all things be temperate: he must hold the truth sacred, and his word must be truth. He must respect the rights of property in the smallest matters, and cherish among his people a love of property honestly acquired: it will help them to become honest, and possibly teach him to control a passion—the love of accumulation—that may be too strong in his own bosom. A spirit of truth, kindness and justice, manifested by the master, will pervade his people, and he will find that while he has been trying to do *his people* good, by 59 teaching them fidelity and subordination, *he* has received a greater good, the mastery of himself.

Thomas S. Clay. "

" *Riceboro', Liberty county, Ga., May, 1845.*

1. There are 4,212 negroes in the District of the county in which I reside and labour. Upon a rough estimate 1,000 of them are members of the different churches: say 350 to the congregational church: 550 to the Baptist—and 100 to the Presbyterian and Methodist. 2. There is one Presbyterian minister who devotes the whole of his time—and one Baptist minister who devotes the half of his time to the religious instruction of these people. There is *one coloured minister connected with and under the supervision and control of the Congregational Church*, who preaches to the colored congregation of that church between morning and afternoon services in the white Church, when the white missionary is not present: he performs marriages—attends funerals, &c., but administers *no ordinances*, this is always done by our white ministers. He also visits as he is able, and receives permission, the different plantations, and holds prayer-meetings with the people and attends to their spiritual affairs. There are *coloured watchmen*, regularly appointed in both the congregational and Baptist churches. Their duties are expressed by their *name*. They conduct plantation prayers in the evening where they reside, in connection with prominent members of the Church, of their own colour, and on other plantations when invited and permitted. They exhort the people: give instruction to inquirers—assist members in their Christian walk—warn and reprove, and report cases of delinquency. They are appointed by and are amenable to the white churches. *We have no coloured churches independent of the whites*. Such organizations we do not deem expedient. The 60 practical effect of the lives and labours of these coloured helps in our churches, on the whole has been beneficial. 3. There are 5 stations, supplied by the two ministers, or missionaries to the negroes, already referred to, *each, once in three weeks*: the stations are so located as to be convenient to large neighbourhoods of negroes, and the congregations which worship at one station are able

in good part to attend one or more of the other stations. The plan of instruction is *oral*, and divided into *preaching* in the morning to the *whole congregation*: —and *teaching* in the afternoon, for *all the children and youth present* and as many adults as unite with them. Our manual of instruction for the schools is Rev. C. C. Jones' Catechism. The number of children and youth at the 5 stations in our schools, receiving instruction, is about 450. There are *three other schools at the summer retreats* in the county, which would swell the number to 600. These three schools are conducted by teachers from the congregational and Baptist churches, every Sabbath during the summer and autumnal months; we connect with these *Sabbath labours, plantation preaching and catechising*. The plantations are visited and the little negroes assembled and catechised and a lecture or discourse delivered to the adults and children united. These meetings we endeavour to make as frequent and as extensive as possible, as the success of religious instruction depends very much upon them. We hold also from time to time *meetings for the watchmen*, for their instruction, encouragement and support: *meetings also for church members*, at which we consider the state of religion, our obligations and duties, and prominent sins, &c., and every Sabbath, at the close of the day's services, an *inquiry meeting*, in which we endeavour to deal faithfully with souls convicted of sin: and after we have good evidence that they have passed the great change, we recommend them to the churches for membership. The 61 churches also have *committees of instruction* for inquirers. We have two Presbyterian ministers, who devote the whole of their time to the whites, and one Baptist minister, who devotes the half his time: and the Methodists preach at the county town, once in two weeks, and in all our houses of public worship where those ministers preach, there are good accommodations for the negroes, and they attend in considerable numbers. All this is *in addition* to the missionary labour performed among them. 4. The religious intelligence of those who have *grown up* under religious training, is far beyond that of those, who have received instruction as adults. *Our main hope of success is with the young*. 5. The improvement of the people in the county is very apparent. They are more faithful to the owners: more thrifty for themselves: more steadfast in their married relations: more attentive to their children: more honest and virtuous, and observant of the Sabbath, and more careful of character. For information on this head, I would beg leave to refer you to the eighth annual report of our association for the religious instruction of the negroes, in which you will find *thirteen letters* from the *planters themselves*, giving the views expressed above of the improvement of the negroes. 6. Their management has been made more easy: discipline is less frequently administered, and the people, generally speaking, are remarkably subordinate. Running away is rare and so are instances of severity. The effect of religious instruction has been to benefit owners themselves. Masters have improved, as well as servants. On the whole subject, as far as it relates to our operations and experience in this county, I would refer you to our *tenth annual report*. Therein you will find a full, yet brief history of the religious instruction of the negroes in this county from the earliest times to the present, together with our plans, efforts, results and inferences. C.C. Jones.



Thus far *the Letters addressed to the meeting in answer to the Circular*. We would now present,

2. *Letters from various parts of the Southern States addressed at different intervals during the past and present year to a member of the Committee.*

We propose to give but brief extracts from a portion of them:

*From Virginia.* "Within the circle of my acquaintance several of the large slave-owners have built chapels upon their Estates, to facilitate the religious instruction and worship of their negroes. Several employ Chaplains, who minister to them periodically. And all the masters—(but especially the mistresses) who profess Christianity, as well as some who do not, begin to be awakened to a fuller sense of their responsibilities touching this subject: and would be glad to do more in the way of giving religious instruction to their people, than they can find means of accomplishing in the present scarcity of ministers of the gospel amongst us. But God, in his Providence is exciting a new and lively interest in the ministers of every name to look to the spiritual wants of this people. As far as my experience has gone, those who have made the greatest progress in the knowledge of the Scriptures, are in the same proportion, the best servants, as well as the most contented and happy individuals. I am of opinion, that the most successful system of instruction must commence with *infant schools*. Some intelligent coloured female: or the chief nurse on the plantation, might be fitted to take charge of such schools, and with good success: being subjected to the supervision, and receiving the assistance, of the mistress, or master, or missionary. Gospel truth, thus early implanted, is sowing good seed in fresh mould, with the fairest prospect of having it take too deep root for the evil one to catch it away. This system opens to our *ladies* of the Southern States, an ample field for Christian benevolence and enterprise. A few of our ladies here have already engaged in this field, so manifestly opened by God himself, and others are fully prepared to follow their footsteps."

*From North Carolina.* "I believe, that with one solitary exception, our ministers have laboured without hinderance among the coloured portions of their flocks: and in the instance to which I refer opposition arose more from the Pastor's gathering the blacks into the body of the church, after service, than to his instructing them. The majority of our negroes, perhaps, are more in connection with the Baptist and Methodist, than with the other denominations."

We omit letters from *South Carolina* in consideration of the number already introduced in this report.

*From Georgia.* "I can only pray that the blessing of the Lord may continue to attend your work and labour of love. It is a glorious work, angels would delight to engage in it: our blessed master, if he

were with us in the flesh, would doubtless be found more frequently in such a field of effort than in the temples that religious pride and form have erected to his praise."

*From the same State.* "Miss — commenced the school in a kitchen at first. The number increased, so that she could not attend to them from the state of her health, and want of room. She communicated the fact to two of the college students, and the school was opened in another building, more commodious, and there were present on the first day 80. It finally attained the number of 200, who were served by twelve teachers, male and female. The progress of the scholars in this Sunday school has been encouraging; and although it may require to be suspended in the winter, yet it can be revived again in the spring and summer."

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*From the same State.* "The religious instruction of the negroes has excited some attention among the Methodists. They have several agents engaged in the work in this county. The Baptist minister in our neighborhood preaches on Sabbath afternoon, twice in the month, to the negroes, and is much interested in the work."

*From the same State.* "In my church the coloured Sunday School is continued with encouraging success. I have religious exercises for the negroes every Thursday night. I have been lecturing, in course, upon the Shorter Catechism."

*From the same State.* "We have a Sunday School in our church for the Blacks. We numbered, during the Summer and Fall, from 75 to 96. The interest of the teachers has been without diminution, and the proficiency of the scholars, to me, astonishing. Let God's glory be our object." The Pastor of this church, in a letter, observes—" For the first time, yesterday, I *catechised the negroes publicly*. All who attend the school were present, and it was an interesting time. I went through 9 or 10 first chapters in Jones' Catechism, and the questions were answered with great promptness and accuracy. I think the plan a good one."

*From Florida.* "My wife continues her Sunday teachings to the children, and is encouraged in this path of duty by observing a decided advance. Who can tell that a blessing may not follow after many days, the bread now cast by her on the waters? We hope to make arrangements to secure permanent instruction by a competent minister to our people."

*From Florida.* "My coloured congregation is more than twice as numerous as my white; and more than twice as large as when I began. It is a steady concern. 65 There is more than usual attention and tenderness among them. Some profess to be earnestly seeking an interest in the Saviour."

The movement is still, but not very general. I trust that God will give me my hearts desire of being instrumental in the salvation of their souls. My soul burns to do them good."

*From Alabama.* "In my present church we have 40 whites and 80 coloured persons. I preach regularly one half the Sabbath to the negroes; and every three months I hold a sort of class-meeting for them, in which I go round and converse with all the members upon their progress in the divine life. Last Sabbath I gave my coloured charge a formal introduction to *Jones' Catechism*. It had a wonderful effect! Our church members were all present; and 50 came forward and joined the class. Next Sabbath they are to bring their children with them. Four well-educated young gentlemen, members of my church, have offered themselves as teachers." Again he writes: "Our class now consists of about 100, with 5 teachers. The interest increases among the people. We need more catechisms. I am confident a thousand copies could be sold, if they were deposited in Mobile, and the public were advertised of the fact. The Lord has done, and is still doing great things for this people, by the instrumentality of other, as well as our own denomination."

*From the same State.* "The black part of our congregation here is very interesting; I wish the whites afforded as much encouragement. Among our coloured members there are two or three that can read. One of these can read Greek and Latin. He is the servant *Ellis*, whom the synods of Alabama and Mississippi proposed to purchase in order to send him as a missionary to Africa. He is an extraordinary man. His blood and colour are unmixed. He gives us much aid in our meetings, though more retiring and modest than most people of his condition, when 5 66 they have ability above their fellows. He is anxious now to undertake Hebrew. The ministers with whom I am associated take great interest in the religious instruction of the negroes; and some of them do a great deal in the way of catechising and preaching to them."

*From the same State.* "I am employed as missionary in this region to the negroes; am wholly given to this work. My plans are not yet matured. Thus far I have confined myself to preaching. We need Jones' catechism. I have to contend with difficulties. By adopting a wise and approved plan of labour; I hope to secure the favor of all the planters around me."

*From the same State.* "Our colored Sabbath school goes on well, and begins to win the approbation of all. Dr. M. is a sincere friend to this work. In three discourses, on different public occasions, within a few months, he has introduced this subject to the attention of his audiences, at length, and with great effect. You will see the action of our church, and then of the convention (Baptist) upon the subject."

*From Mississippi.* "I have travelled in the western part of the state of Mississippi, and am prepared to judge of the condition of the blacks, and the increasing claims they have upon the church for the

bread of life. I look upon this class of the population as decidedly the most interesting field of labour that this country now offers; and I believe that it will grow in *interest, promise and importance*. The temporal condition of the negroes is generally well attended to. The plantations, for the most part, are provided with comfortable and neat houses, and the people are well fed and clothed. But alas! for their spiritual wants! There are in this valley multitudes who have no body to look after their souls. The harvest is great, the labourers are few. How important it is that masters should feel the obligation resting upon them to provide religious instruction for their people. Thanks to Almighty God, they are beginning to feel this obligation. In this region there is a fine field of labour among the negroes. There are three or four in my acquaintance,—including two of the Presbyterian Church,—who are exclusively devoted to preaching to the blacks. I am now wholly given to this good work. Five or six planters have invited me to take charge of their servants. I have accepted their invitation. They have, without hesitation, raised \$600 for my support, and have committed to my care about 1,000 souls! I have two stations for Sabbath peaching, and visit the plantations during the week. The responsibility is very great. I feel that in myself I am not ‘sufficient for these things.’”

*From the same State* “Our Presbytery, at its late session, resolved that the session of each church should provide for the religious instruction of the negroes coming under their care. The session of our church has accordingly organized a sabbath school for that purpose. We need suitable books for their instruction, and believing the catechism which you have prepared would be of essential service to us, I now write to procure copies.”

*From Louisiana.* “Have the goodness to inform me if you have any tracts published, on the religious instruction of the negroes. Can you inform me whether a volume of sermons, intended for the benefit of the negroes, has ever been published; and, if so, where can I procure it? If not, could you not have it done? Such a volume in the hands of pious masters would be productive of great good to their people. I feel the want of such a volume, that I might have it in my power to read one or two sermons on the Sabbath-day to those of my own household.”

*From Kentucky.* “In a recent trip in Tennessee and Kentucky I fell in with several congregations of blacks, 68 and find the work of religious instruction rapidly advancing. Some of our brethren in Tennessee wish to introduce your catechism. The work may be distributed from Louisville in the adjacent states.”

We suspend extracts, and proceed:—

### *3. To the action of Ecclesiastical Bodies on the religious instruction of the negroes.*

#### *1. The Episcopal Church.*

The Committee have no information from the *Diocese of Maryland*, and know not what attention is paid to the religious instruction of the negroes by the clergy and laity of that diocese.

It is well known that the venerable bishop Meade of the *Diocese of Virginia*, has, for very many years, been a zealous, and able, and untiring advocate of this good work, as well as a labourer himself in the field. He has several times brought the great duty of evangelizing the negroes before his diocese; and in his efforts he is now ably supported by the assistant bishop, Dr. Johns. The attention of the clergy is, from year to year, more and more directed to the systematic and constant instruction of the coloured portion of their charges. Of the *memorial of the Presbytery of Georgia* to the Southern Presbyteries, on the religious instruction of the negroes, bishop Meade remarks, "I am rejoiced to see the different religious denominations of christians in our Southern country, taking up this subject in a more decisive manner than ever before; and hope that they may stimulate each other, by such addresses, to immediate and zealous action."

Bishop Ives of the *Diocese of North Carolina*, has prepared a catechism and put it in circulation, intended for the benefit of the coloured charges of his clergy, and for the domestic instruction by the laity at home. Several clergymen of this diocese are much engaged in discharging their duty to the negroes connected with their congregations.

There is no *Diocese* more engaged—and doing more for the negroes than that of *South Carolina*. There are several clergymen acting as missionaries, who are wholly given to the work, and some catechists: while almost the entire body of the clergy are, in their respective parishes, to a greater or less extent, engaged in it. The laity also of this Diocese, embracing many of the most distinguished and wealthy citizens, are supporters of the work: contributing 69 not only of their substance, but giving their own personal attention to it.

Bishop Elliott, of the *Diocese of Georgia*, continues to give importance and encouragement to the religious instruction of the negroes. His effort is to incorporate the negroes with the whites, as one charge, in the parish churches, and to bring the children and youth into efficient Sabbath schools. In three parishes the ministers are almost exclusively devoted to the negroes.

Of efforts made in the dioceses of *Kentucky: Tennessee Mississippi and Arkansas: and Louisiana and Alabama*, we have no information.

## 2. *The Methodist Episcopal Church.*

This branch of the Church of Christ, has advanced beyond all others in direct and well-sustained efforts in the coloured field. It is the only denomination which furnishes statistical information

respecting its coloured membership and missionary efforts for that class of our population. The present number of coloured communicants cannot be less than 160,000 in the slave-holding states. Besides the attention paid by the travelling and local preachers to the negroes in their regular ministrations, there are between 80 and 90 missionaries to them, who have under their charge over 18,000 church members, and 100,000 attendants on their services. Over 1,000 negroes are in connection with the Methodist Church in Texas. The *South Carolina Conference* has *sixteen missions* to the negroes; the *Georgia Conference*, *twelve*: *Tennessee—five*: *Alabama—seven*: *Memphis—nine*: *Arkansas—one*: *Mississippi—seven*: *North Carolina—two*: *Virginia—two*. The catechising of the children and youth is a prominent part of their labour. Dr. Capers' catechism, prepared expressly for the purpose, is extensively used: 4,380 children are catechised in the missions of the S.C. Conference, and the expense of those missions is over \$11,000, annually.

### 3. *The Baptist Church.*

We regret that we cannot furnish any general information of the feeling and efforts of this denomination. *The proportion of coloured to white members* is greater in this Church than it is in the Methodist, although the Methodist may have in the *aggregate* a greater number. By a late return, the estimate of white members is 700,000; of this number we set down *one-seventh* as coloured, that is 70 100,000. There are many ministers who devote a part of their time to the negroes: we do not know the number of missionaries exclusively devoted to them. Some associations are actively engaged in the work. There are more coloured licensed preachers and more coloured churches regularly organized, of this denomination, than any, or all the other denominations put together. The Sunbury Association, for example, on the sea-board of Georgia, employs *two white missionaries* to the negroes; has 4,444 coloured to 495 white members: *seven* coloured churches: *four* ordained coloured ministers; and *one or more*, licensed to preach. Of the 60,000 members in the state of Georgia 45,000 are negroes. The *Alabama State Convention of Baptists*, at its meeting in Tuscaloosa, Nov. 1844, took up the subject of the religious instruction of the negroes, with much solemnity and zeal. A committee on the religious instruction of the negroes, presented resolutions, expressive of the obligations of the convention to impart the gospel to the negroes, and their determination to do so by every means in their power. The convention recommended both pastors and private members to engage in the work immediately and efficiently. We feel assured that the example of this Convention will be followed by the conventions of the other States. At the late convention in Augusta, Georgia, made up of Delegates from all the slaveholding states, for the purpose of separating from the Northern portion of that Church, very special mention was made of the negroes in the South, as a field for missionary labour, and claiming the attention of the Church in its new organization. This augurs well for the negroes in the Baptist Church, *South*.

#### 4. *The Presbyterian Church.*

The movement in this Church, in favour of the religious instruction of the negroes, for the last ten years, has been gradual, and for two years past, rapid and extensive: more so than in any previous years within our recollection: and, as a consequence, ministers and churches are doing more than ever towards the evangelization of this people. We have not space to set down at large the *notices of labour* among the negroes, in the narratives on the state of religion of the Presbyteries and Synods, and the General Assembly: nor the *Resolutions and recommendations* of Presbyteries and Synods on the subject. We notice a growing interest and increasing efforts in Louisiana, Mississippi, Alabama, Georgia, South Carolina, North Carolina, and 71 Virginia, and Kenkucky, and Tennessee. In all these States there are numbers of ministers who devote a considerable portion of their time to the negroes: some acting almost as missionaries: while the number of missionaries is increasing. We know of very many Presbyteries in different parts of the States just mentioned, every member of which is more or less engaged in the work. There are three grand features which the Presbyterian Church is endeavouring to make prominent in the religious instruction of the negroes: *first* — to unite the masters and servants in one charge, that each class may receive its just proportion of ministerial labour: *second* —to establish in all the churches Sabbath Schools, and classes of instruction for children and youth especially: and for adults also: and to encourage such schools privately in households: and, *third* —to open the field as fast, and as far as possible, to missionaries duly qualified and employed.

#### 4. *Conclusion.*

The Committee have now complied with the wishes of the meeting. Their report might have been much more extended and much more minute in its detail, but they did not think it necessary. Brevity is desirable, and it was sought.

The letters which have been addressed to this meeting from the States of South Carolina and Georgia, breathe a spirit of true devotion to the cause, and diverse from the spirit of the world: and they reveal an amount of individual and long-continued activity which has affected us with surprise. We discover also from the letters from other States—which might have been multiplied—that there exists much of the same devotion and activity in them. We feel confident that if the voices of all the friends of the religious instruction of the negroes could be heard, even as fully, from every slave-holding State, as has been from South Carolina, and the amount of their labours told, their voices would be as the sound of many waters, and their multitude and their labours would exceed our most sanguine expectations.



In looking back for fifteen years, we rejoice with gratitude at the progress which the work has made. The truth is not to be disguised. The leaven hid in three measures of meal has been silently and powerfully pervading the mass. From Maryland to Texas, and from the Atlantic to the Ohio, the subject is spoken of: the great duty is urged and acknowledged: and feeling lives in action. What is peculiarly a subject of gratitude is, that *all denominations* of Christians are entering the field. It is wide enough for all. It lies at our own doors, and God in his Providence and holy word, has laid the duty upon us to cultivate it. We can anticipate nothing but his displeasure, if we neglect it. Indeed, we look upon the religious instruction of the negroes, as THE GREAT DUTY, and in the truest and best sense, THE FIXED, THE SETTLED POLICY OF THE SOUTH. We believe God has so moved (and will continue so to move) upon the understandings and consciences of our Christian citizens, and so opened the door of access to the negroes, and so demonstrated by his blessing his regard for the work, that we can never go back. The flood has fairly set in. Difficulties and obstructions we may encounter, but the stream will rise higher and higher, and flow with a current that must sweep every thing away before it. *The work must go on.* Let us look humbly and believingly to the sustaining grace, wisdom and power of the great God and our Redeemer, and all will be well.

Respectfully submitted,

**Committee.**

C. Colcock Jones

Wm. H. Barnwell,

Henry Bailey,

F. R. Shackelford,

J. Dyson.